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apart." The fault, however, is with the psychologists, and the author here proposes a theory of instinct intended to meet this situation and show what the fundamental misconception has been and in so doing to break the deadlock and allow the scientists to come together. In the words of the author, the theory "has been accomplished almost in solitude and I have little to say in the way of special acknowledgments." He assumes that both mind and matter are found in unities that are similarly limited in space and in their complex forms in time. The simpler unities of mind are found in connection with the simpler unities of matter, and the complex unities of mind with the complex unities of matter. Mind is not known to exist apart from matter. The phenomenon of the latter can be fully explained with no reference to mind, which knows nothing of matter except through experience. Mind seems affected only through physical means. Instead of saying of matter and mind that either controls the other it is better to say that matter to itself is mind, mind as it reveals itself to another mind is matter, and so they are thus to be considered as identical. The atom has an impulse to fuse with certain other atoms, to influence and be influenced by them. Now an impulse is identical with the setting free of force. The influence emitted in an impulse is such as to bring about a complimentary impulse in a suitable other mind and to make this impulse definite. The act of satisfying an impulse is identical with the movement in space, and the force tends to the motion necessary to bring about the satisfaction of the impulse. When an impulse is satisfied or its results broken up, the equilibrium of forces is accompanied by a feeling of pleasure or pain. In the building up of mind, impulses are specialized out of more generic ones by fusion and subfusions. The results show that memories are not inherited but impulses are. Instincts are thus not the results of experience but are original. Instincts are in a general way similar, and many of our impulses are satisfied indirectly or are not entirely satisfied. We have a cell material and a cell personal instinct, a body material, personal and social instinct, recognition instincts, thought instincts, ideal instincts and many combinations of these. Thus out of the individual, whether cell or personal, higher unities are ever being evolved.

The writer seems to us to be correct in recognizing the biological foundations of psychology and also in his feeling that when, in the good time coming, human instincts shall be treated in the same objective way as those of animals, the chasm between the two will close. But his method seems to us abstract, formal, and far too little illuminated or even informed by facts. To our thinking, the way to demonstrate his fundamental thesis would be to parallel, step by step, the latest situations, for instance, of human society, and those of animal social organizations from the ant up, and so with all the rest; and the success of such an effort will depend entirely upon the mastery of the facts in both these fields, and that this author hardly seems to us to possess.

Principles of Psychic Philosophy, by CHARLES B. NEWCOMB. Lothrop, Lee, & Shepard Co., Boston, 1908. 199 p.

This book is dedicated to those "who are beginning to understand that in this present mortal life man has the opportunity of unfolding all the powers and realizing all the privileges of any spiritual plane." To realize these higher powers of man the author suggests that "two days be given to the careful consideration of each chapter." This would require twenty-four days as there are twelve chapters, viz., God, Nature, Man, Psychism, Suffering, Selfishness, Responsibility, Adjustment, Power, Freedom, Healing and Fulfillment." If we take

the first chapter as an example, we must recognize everlasting arms beneath us; a universal force superior to ourselves governing life, intelligent, benevolent, supreme, silent, irresistible, must discover every point of development. The telescope and microscope are harmonious. Supreme good, love, wisdom, law, are synonyms. Every alternative is between law or chaos, design or accident; and GOD GEOMETRIZES. This will perhaps suffice to show the general point of view of the author and his method. He wishes every one to achieve the highest good, realize the highest knowledge, evolve himself or herself to the uttermost, and the method of accomplishing these magnificent ends is to meditate along the lines of his pregnant sentences until all the truth that they contain is irresistibly borne in upon the soul, which will thereby be greatly advanced toward its goal.

Ueber Theodor Lipps' Versuch einer Theorie des Willens. Eine kritische Untersuchung, zugleich ein Beitrag zu einer dynamischen Psychologie, by JULIUS PIKLER. Barth, Leipzig, 1908. 50 p.

This critical investigation is at the same time a contribution to a dynamic psychology and is directed chiefly against Lipps's "*Vom Fühlen, Wollen und Denken*." The author expresses the wish that his treatise be read especially by those who have already perused his work on "*Das Beharren und die Gegensätzlichkeit des Erlebens*." He then proceeds to treat, 1—Striving and the conviction of possibility, 2—Striving as the actuality of objective tendency to realization. And in a supplement he treats of the relation between ideas and experience.

Der Begriff des Ideals; eine historisch-psychologische Analyse. WILHELM ENGELMANN, Leipzig, 1908. 136 p.

This historico-psychological analysis is a doctor's thesis at Erlangen. The writer first traces the history of the various theories of the ideal beginning with Spinoza and ending with Ribot, Wentscher, Cohen and Ricardo. The author thinks light can be shed upon his general problem by means of two questionnaires which he appends, both of which cover several pages and are too lengthy to be reproduced here. He wishes to know how many people think seriously over sense impression, whether they love society or solitude, are fond of expressing themselves, really suffer from doubt, what kind of a youth they spent. This to the end of getting their personal ideals. The second questionnaire is characterological and pertains to selfishness, pedantry, faithful memory, presence of mind, casuistry, fancy, receptivity, excitability, friendship. To these are appended other queries of a still more detailed character, as to the attitude of the individual toward ideals.

Vortex Philosophy, or the Geometry of Science, by C. S. Wake. Published by the author, Chicago, 1907. 36 p. Diagrammatically illustrated.

This is a geometry of science, diagrammatically illustrated. It has been evolving in the author's mind since 1892 and was suggested by Mr. J. J. Van Nostrand. This is the epitome of a manuscript of 600 pages that was burned, and hence there is much for which the scientific data is not given in this pamphlet. The author expresses some obligation to Ribot, Haeckel and Royce and has a mechanical device illustrating his theory. This paper is illustrated by many rather intricate cuts and diagrams, some of them colored, and everything from the motion of primitive elements up to sexuality is explained.